Vol. XI. No. 11. FEBRUARY, 1897.

THEOSOPHY

A MAGAZINE DEVOTED TO

The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

FOUNDED IN 1886 UNDER THE TITLE OF "THE PATH," BY

WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

NEW YORK: The Theosophical Publishing Co., 144 Madison Avenue.
DUBLIN: Publishers "Irish Theosophist," 3 Upper Ely Place.

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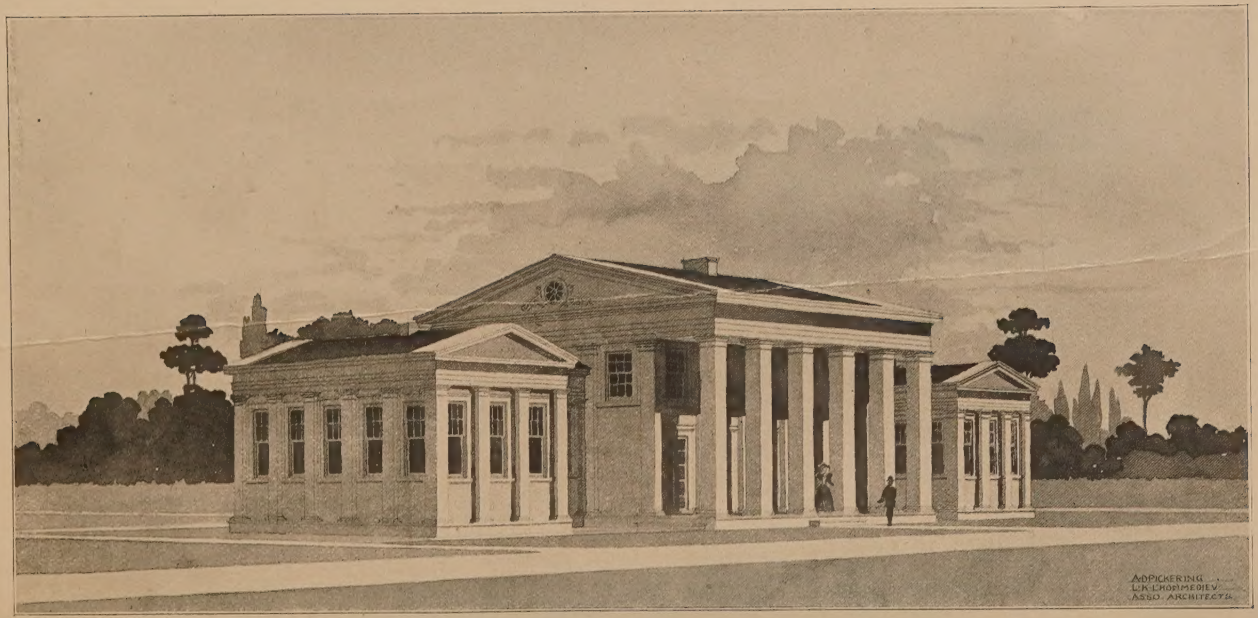
E. M. HYATT,
147 Hancock St., Brooklyn, N. Y.

The Theosophical Publishing Company, 144 Madison Avenue, New York.

Any of the above works sent by mail or express, charges prepaid, to any part of the world, on receipt of price.

PRINTED BY CLARK & ZUGALLA, NEW YORK.


A.D.PICKERING
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ATM

It is the way of Tâo (the Self) to act without making a fixed plan of action; to conduct affairs without making them a trouble; to taste without preserving any flavor; to find the great in the small, and the many in the few; to recompense injury with kindness.

(The Master of Tâo) anticipates things that are difficult while they are easy, and does things that would become great while they are small. All difficult things in the world are sure to arise from a previous state in which they were easy, and all great things from one in which they were small. Therefore the Sage, while he never does what appears to be great, is able to accomplish the greatest things. — *Tâo-Teh-King*, ch. lxiii.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

SCHOOL R. L. M. A.

The accompanying sketch is a reproduction of a perspective drawing from the elevations and plans of the first building for the School for the Revival of the Lost Mysteries of Antiquity, to be erected at Point Loma, San Diego, California, on a site which was purchased on the 22d day of January, 1897. Its geographical position is latitude 32° 43′, longitude 117° 14′. This building provides a library, study and living rooms for the accommodation of teachers and students. Work will be begun immediately and it is expected that it will be ready for occupancy by the end of April next. Competent representives will take charge at that time and thus the great work at the new era will be inaugurated.

Other and more extensive buildings will be erected, the corner-stone of one of which will be laid on the return of the Crusaders, end of this month. This stone will consist of four pieces, each triangular in shape, joined together to form a square ; these parts are respectively from Ireland, Scotland, Egypt, and the northern part of New York State. Other corner-stones are to be included in this building from the Societies in other countries, and from the Branches in each State of the United States, all inscribed with the name of the Branch, date of charter, initials of its charter members, and its president.

There will be an arch of classic design at the approach to the grounds, which are located in one of the most picturesque parts of the United States, fronting on the Pacific Ocean. These grounds, it is said, have been protected for centuries from other uses, and, in all probability, have once before been the seat of a similar institution in remote antiquity, and are reputed to be part of the oldest land now above the surface of the ocean.

The School for the Revival of the Lost Mysteries of Antiquity was incorporated in New York in January, 1897, and sets forth as its objects "*the mutual improvement in religious knowledge by the comparative study of religions; investigation of the secret mysteries of antiquity; the performance of charitable and benevolent services*"; the plans and directions for the conduct of such a school were prepared and have been constantly in view from the inception of the Theosophic movement in this century.

E. A. N.

THE SCREEN OF TIME.

THE stay of the theosophical Crusaders in Jeypore, Rajputana, was in any case necessary as a break on the journey northwards from Bombay, and although no public propaganda was carried on there, a good deal of work was accomplished in a quiet way, and the foundation laid for much more work in the future. Delhi, once the Mohammedan capital of India, was the next stopping point. Some members of the party travelled there ahead of the others in order to make preliminary preparations for a meeting, which they did most successfully, enabling the others to speak at a public gathering in the Town Hall on the evening of their arrival, Monday, November 9th. A prominent lady member of the Adyar Society unexpectedly lectured in the same hall on the evenings of the 10th and 11th, so on the 12th the Crusaders held a farewell meeting, when the large hall was packed by an enthusiastic audience. Mr. H. T. Patterson, the chairman, adjourned the meeting, but the audience refused to separate. They sat motionless, profoundly impressed. Suddenly the Nawab Ahmed Said Khan, a Mohammedan prince, stepped up on to the platform, followed by the larger part of those present, and, amid much enthusiasm, presented Mrs. K. A. Tingley with a floral and a lace garland on behalf of the people of Delhi, as a token of their appreciation of her work and of their respect for her noble aims.

A society was formed there next day, with a very large membership, and that it is cosmopolitan in character is vouched for by the fact that its president is a Hindu, its Vice-President is a Mohammedan, its Treasurer a Jain, its Secretary a Rajput Kshattriya, and that on its Execu-

tive Committee are Brahmin Pundits with Hindus of other castes as well as Mohammedans. Only those who know India can truly appreciate the significance of this. It shows that the true spirit of brotherhood had touched the hearts of those people. They said so themselves and proved it by their acts. It is a very strong society.

It is interesting to note that just outside Delhi are the remains of one of the most ancient cities of India, called Indrapat or Purana Kila, rebuilt 2000 B.C. by Yudhisthira, first king of the Pandu dynasty of Indraprastha. Delhi itself is glorious with the buildings of Shah Jahan, the Mughal emperor, constructor of the marvelous Taj Mahal at Agra.

A special and urgent invitation had been received from Ludhiana, in the Punjaub, for the Crusaders to visit that city. But there was pressing work to be done elsewhere and all could not go. So Mr. C. F. Wright and Mr. H. T. Patterson journeyed northwards, rejoining the rest of the party at Lucknow, after forming a strong Society and holding a well-attended public meeting in Ludhiana. They received the warmest possible support from a very old member of the Society resident there, a friend of Madame Blavatsky's, who became the President of the new organization. The rest of the party left Delhi on the 14th. What might be described as an incessant meeting had been held from the memorable evening of the 12th until the moment of their departure for Lucknow. Business meetings of the new society, personal interviews with members and inquiries without end, obliged the Crusaders to take their meals in relief parties, one at a time!

The condition of things was different in Lucknow, reached on the 15th by way of Cawnpore. A great prejudice against Theosophy existed in the minds of its leading citizens on account of the disastrous way in which the subject had been presented there previously. It had been made to appear as yet another sect of Hinduism: so much time had to be devoted to removing this and other false impressions. A large hall was kindly loaned for a public meeting on the 18th. There was a representative assembly of the principal thinkers in the town, and a number of young men from the local colleges sat through the addresses in what was evidently full sympathy with all that was said. These young collegians took a leading part in the establishing of an Indo-American T. S. in Lucknow, which was done at the conclusion of a second public meeting held on the 19th, at the request of the first evening's audience. Then followed a business meeting on the morning of the 20th, immediately after which the party started for Benares, arriving there next day. Here also a strong prejudice was to be met with on account of the extreme and absurd views put forward as theosophical by some members of the Adyar Society who make Benares their headquarters. But this prejudice was overcome in the end, for a strong and large Society was

formed there, after two meetings in the Town Hall, which were very well attended considering the bad weather. Another public meeting on the 23d, in the hotel, after which a business meeting was held, officers elected, and the name decided upon—The Indo-American T. S.—one of the most active and enterprising in India to-day.

On the 25th those members of the party who had not gone on to Calcutta ahead, started on their way there. They held a meeting on the night of their arrival, largely attended by Europeans ; another on Sunday the 29th, conducted by those members of the party who did not go with Mrs. Tingley to Darjeeling—a small town not far from Kinchinjunga, one of the Himalayan peaks. A society was formed in Calcutta with quite a number in it who had been formerly members of the Adyar society but who had left it owing to their intense discontent with the methods and practices of its leaders.

On the afternoon of the 30th the Crusaders left Calcutta on board the British India S. S. "Golconda" for Madras, where they arrived after a moderately comfortable voyage on December 6th. Rain was coming down in torrents. It was found that cholera had broken out at Tuticorin, making it impossible to go by train from India to Ceylon without a quarantine of many days. No one was sorry, therefore, to pack up and return to the good ship "Golconda" without spending a wet night, in wet beds, on wet floors ; wettest of all was the atmosphere itself. Getting back to the ship in a small boat, in the dark, with blinding rain blowing and the sea fairly dancing, was an experience long to be remembered. The rest of the voyage to Colombo was a very hot one. Mrs. Tingley became seriously ill, so much so that it seemed at one time as though it would be impossible for her to live till the end of the voyage. But the turn came at the right time and the whole party landed safely at the Colombo Customs house on Wednesday, 9th December.

* * * * * * *

On reaching Colombo news was received of a plot against the theosophical movement which has been industriously hatching in New York for some time past. It may have come to an age of maturity by the time this letter appears in America. The object as usual is to destroy Theosophy by destroying the leading Theosophist. There must always be such targets for the edification of those who either do not understand Theosophy or who understand enough of it to fear it. Madame H. P. Blavatsky stood the brunt of the onslaught for many years ; W. Q. Judge was the next target, and now it is Mrs. Katherine A. Tingley. Pity the leader of the Theosophical movement ! But let that pity take the practical form of a bold defence in case of need, not that of sentimental and silent regret. The duty of earnest students is so very simple under such circumstances : to listen to no evil said of a fellow Theosophist without protest. As much

harm is done in the world by evil listening as by evil speaking. That is but another way of saying that "inaction in a deed of mercy becomes an action in a deadly sin." Gossips and slanderers will only flourish so long as there are people to listen to them. This fact is frequently lost sight of, though it has been stated so often that one hesitates about committing it to type. One of the common-places of Occultism!

It may be well to inform those of our readers who are not members of the Society that neither Madame Blavatsky nor Mr. Judge were paid for their services to the movement; they never received one cent of salary. The same applies equally to Mrs. Tingley, who in fact made heavy sacrifices in accepting her present position. No officer receives any salary or any sort of payment from the Society, nor does the Outer Head of the Esoteric School receive salary or payment for services rendered to it.

Furthermore, in the case of Mrs. Tingley, and in answer to contrary suggestions, it should be known that she did not claim or seek recognition after Mr. Judge's death, but that she was sought out by several prominent members and asked to accept the position she now occupies; which she did at great personal sacrifice, as said.

The questions are sometimes asked: Why should not those who lead the movement be beyond suspicion? Why should the Society have to suffer on their account? In the first place it should be evident that the leaders of such a movement as this must be people of considerable force. People of force, such as Madame Blavatsky, W. Q. Judge and Mrs. Tingley, can do far more for the work than people without it. But while they make many staunch friends it stands to reason that they must make many bitter enemies. Those who work with the same object they work for are helped and encouraged in their efforts; but others who strive for different ends, often narrow and selfish, have to step out of their way or get trodden upon. This is a crude but practical way of explaining the undoubted fact that the leaders of this movement are certain to have secret as well as public opponents.

It would also be strange if the Theosophical leaders did not have a certain large generosity in their make-up, and history shows, particularly in the case of Madame Blavatsky, that their desire to help and protect others has been so strong that it has often got the better of their sense of self-preservation. The result has been injury to themselves in the eyes of people who could not appreciate either generosity or unselfishness. Madame Blavatsky in her youth and before founding the Theosophical Society and occupying a representative position as a Theosophist, was reckless of the world's opinion, looking to her own conscience for truth and guidance, indifferent to the artificial conscience erected by custom and prejudice. Naturally the world misjudged her, but it was these very qualities which made her so truly magnificent, so invaluable to

the cause she served. A case was reported in the Welsh papers some time ago of two ladies in a row-boat refusing to save a drowning man because he was not dressed according to their fancy. Would they make great Theosophists?

It is not to be wondered at that the lives of our leaders have not run smoothly; that they have had many enemies; that their noblest actions have been misjudged by persons whom the world regards as virtuous. And the Society does not suffer from these criticisms and attacks. They serve to bring Theosophy to the notice of the public. Some of the best workers to-day heard of Theosophy through the publication of slanders against Madame Blavatsky and Mr. Judge. The Society would be practically unknown at the present time if it had not been for the opposition it has met with in the past. Not that such opposition and criticism is to be encouraged, for friendly support is what is wanted, and that is being offered by people of every class in all parts of the world. But a finer point enters into this question of damage to the movement: would it be right to accept an unlimited amount of hard work from some prominent member and to refuse to give support and encouragement in return? That would be ungrateful and ingratitude is a deadly sin. A man would not treat even his horse in that fashion, for if it had labored for him and had shown by honest work that it was strong and capable, he would not dispose of it because some officious critic merely questioned its appearance. Gratitude for work accomplished should far outweigh every criticism from outside sources.

Such thoughts naturally arise on hearing that attacks on the old familiar lines are being prepared. Well, it will not be the first time, nor by any means the last for such efforts to be made to upset the movement. One can afford to continue one's way in peace.

* * * * * *

Certainly Ceylon is conducive to peace. Too much so, if anything, for the intense damp heat is enervating in the extreme. The Singalese are a delightful people, though not infrequently lacking in that useful quality, best described as American "push." They are mild, gentle and obliging. Buddhists in religion, they are truly devout and preserve with the most jealous care the traditions of their faith. But many of them carry it a little too far in having preserved the pre-Buddhistic demonolatry, which is more a system of exorcism than anything else. They exorcise for bad weather, sickness, anything and everything. In this they show their similarity to many of the northern Buddhists, who have preserved much of the more ancient Bhôn religion in their Buddhism. But this only applies to the ignorant people in both cases, for those who understand the doctrines of Buddha are far above any such superstition; they are philosophers and metaphysicians as well as religionists.

A public meeting was held on the afternoon of the 12th, attended by from five to six hundred people, according to reports received. Not all the members of the party could be present as there was so much work to be done in the way of correspondence and so forth before to-day's start for Australia. The audience was most deeply interested in the lectures, for at the conclusion of the meeting a Society was formed without further delay, and the members assembled this morning to elect their officers and arrange details of the work to be done. The next "Screen of Time" cannot record much activity, as it will have to be mailed as soon as the P. & O. "Oceana" touches at Albany. This will give a needed opportunity to review the work in India, past and present, and to consider the future of the work in that country.

E. T. H.

Colombo, December 13th, 1896.

CYCLE IMPRESSION AND RETURN AND OUR EVOLUTION.

(*Continued.*)

This Theosophical doctrine in respect to cycles, and the evolution of the human race, I think is known to you all, for I am assuming that you are all theosophists.

It is to be described somewhat in this way: Imagine that before this earth came out of the gaseous condition there existed an earth somewhere in space, let us call it the moon, for that is the exact theory. The moon was once a large and vital body full of beings. It lived its life, went through its cycles, and at last having lived its life, after vast ages had passed away, came to the moment when it had to die; that is, the moment came when the beings on that earth had to leave it, because its period had elapsed, and then began from that earth the exodus. You can imagine it as a flight of birds migrating. Did you ever see birds migrate? I have seen them migrate in a manner that perhaps not many of you have. In Ireland, and perhaps in England, the swallows migrate in a manner very peculiar.

When I was a boy, I used to go to my uncle's place where there was an old mass of stone ruins at the end of the garden, and by some peculiar combination of circumstances the swallows of the whole neighboring counties collected there. The way they gathered there was this: When the period arrived, you could see them coming in all parts of the sky, and they would settle down and twitter on this pile of stone all day, and fly about. When the evening came—twilight—they rose in a body and formed an enormous circle. It must have been over

forty feet in diameter, and that circle of swallows flew around in the sky, around this tower, around and around for an hour or two, making a loud twittering noise, and that attracted from other places swallows who had probably forgotten the occasion.

They kept that up for several days, until one day the period arrived when they must go, and they went away—some were left behind, some came a little early, and some came too late. Other birds migrate in other ways. And so these human birds migrated from the moon to this spot where the earth began (I don't know where it is—a spot in space) and settled down as living beings, entities, not with bodies, but beings, in that mass of matter, at that point in space, informed it with life, and at last caused this earth to become a ball with beings upon it. And then cycles began to prevail, for the impressions made upon these fathers when they lived in the ancient—mind fails to think how ancient—civilization of the moon, came back again when they got to this earth, and so we find the races of the earth rising up and falling, rising again and falling, rising and falling, and at last coming to what they are now, which is nothing to what they will be, for they go ever higher and higher.

That is the theory, broadly, and in that is included the theory of the races, the great seven races who inhabited the earth successively, the great seven Adams who peopled the earth; and at last when this earth shall come to its time of life, its period, all the beings on it will fly away from it to some other spot in space to evolve new worlds as elder brothers who have done the same thing before in other spaces in nature. We are not doing this blindly. It has been done before by others—no one knows when it began. It had nothing in the way of a beginning, it will have no end, but there are always elder brothers of the race, who live on.

As some have written, we cannot turn back the cycles in their course. The fire of patriotism cannot prevail against the higher destiny which will plunge a nation into darkness. All we can do is to change it here and there a little. The elder brothers are subject to law, but they have confidence and hope, because that law merely means that they appear to go down, in order to rise again at a greater height. So that we have come up through the cyclic law from the lowest kingdoms of nature. That is, we are connected in an enormous brotherhood, which includes not only the white people of the earth, and the black people of the earth, and the yellow people, but the animal kingdom, the vegetable kingdom, the mineral kingdom and the unseen elemental kingdom.

You must not be so selfish as to suppose that it includes only men and women. It includes everything, every atom in this solar system. And we come up from lower forms, and are learning how to so mould and fashion, use and abuse, or impress the matter that comes into our

charge, into our bodies, our brains and our psychical nature, so that that matter shall be an improvement to be used by the younger brothers who are still below us, perhaps in the stone beneath our feet. I do not mean by that that there is a human being in that stone. I mean that every atom in the stone is not dead matter. There is no dead matter anywhere, but every atom in that stone contains a life, unintelligent, formless, but potential, and at some period in time far beyond our comprehension, all of those atoms in that stone will have been released. The matter itself will have been refined, and at last all in this great cycle of progress will have been brought up the steps of the ladder, in order to let some others lower still in a state we cannot understand come up to them.

That is the real theory. Is that superstition? If you believe the newspapers, that is superstition, for they will twist and turn everything you say. Your enemies will say you said there was a man in that stone, and that you have been a stone. You have not been a stone, but the great monad, the pilgrim who came from other worlds has been in every stone, has been in every kingdom, and now has reached the state of man, to show whether he is able to continue being a man, or whether he will once more fall back, like the boy at school who will not learn, into the lowest class.

Now then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eye. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over.

That means that there is a return even in the retina of the impression of this filament. After the first time, the color changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat

itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression.

We have these impressions from every point in space, every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about Theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody) when he had a despondency that he could not explain. I said to him, you have had the same despondency maybe seven weeks ago, maybe eight weeks ago, maybe five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old Theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones.

So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so

that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintance who have these desponding spells. It is the return of old cyclic impressions, or the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing also on the question of the civilization in which we are a point ourselves.

WILLIAM Q. JUDGE.

(*To be concluded.*)

THOUGHTS AND WORDS.

"FROM every page of the Upanishads, deep, original lofty thoughts step forth to meet us." . . . So spoke the great lover and expounder of this ancient world-philosophy, Arthur Schopenhauer. But we of less lofty intellect are only too naturally inclined to make an irreverent periphrasis of this illustrious saying: from every page of the Upanishads, deep, original and hopeless puzzles step forth to meet us.

Let our attention strive and strain as it may, there always is and most probably will be for a long time yet, something we can not either catch, or follow, or classify in this philosophy, so obscure to us and yet so eloquent and clear. Yet the Upanishads are very strict, their sense of order is highly developed, and the uniformity of their basic thought is perfect. Then, whence comes the fact that all information and data, so important for the completion of anything like a definite teaching, are scattered all through their voluminous contents in bits and shreds? Why is it that such information and data have no pretence even to be tidily arranged in some fixed and easily found place? The answer is simple: The Upan-

ishads have nothing to do with definite teachings or dogmas of any kind. And to understand this thoroughly we must always try to remember one thing, namely the fact that the European mind and the Asiatic mind work quite differently, aiming as they do at quite different results.

The European mind proceeds from particulars to universals, trying to build up, out of separate facts and details, theories and systems which could be applied to generalities. In fact, we are so used to dealing with small matters, details, peculiarities and even exceptions, that the general thought, which underlies them all, often disappears out of our sight, and only too often we altogether lose the thread which connects the various sides and aspects of one and the same basic thought.

Not so in the case of the Asiatic mind! Asiatic thought most decidedly works from universals to particulars, taking in all the details in one general thought and frequently substituting the various aspects of the same basic thought one for the other.

And this brings me to a subject important for all real Theosophists, who feel themselves able to deal with *real* realities, and not mere preconceived ideas of right and wrong, however attractive and pretty these preconceived ideas may be. This subject is the particular working of Mme. Blavatsky's mind. All the Russians who knew her even slightly always said that, in spite of her long absence from her country, in spite of her having spoken and written foreign tongues, she was decidedly more Russian than the most Russian of them all. And the tendencies of real Russian thought are, for the most part, much more Asiatic than anything else. I must confess, that I for one could never see anything offending in the French saying: Scratch the Russian and you will find the Tartar. Half Asiatic we certainly are, and Mme. Blavatsky's thought very possibly was more than usually so. Her thought always proceeded from universals to particulars. And many a good earnest man and woman in the Theosophical Society and out of it has been baffled and entirely misled through being familiar only with the European way of thinking.

I am going to make this clear by an illustration. For whoever is acquainted with the Upanishads, and more particularly with Shankara's commentaries, it is no secret that their thought often connects *fire*, *imagination*, *sight* and the capacity of *going*, as being in a way parallel ideas, working in different spheres. And happening to be familiar with this, Mme. Blavatsky would speak, for instance, in one of her writings about our eyes, the organ of sight, being occultly connected with the element of fire. In another place she would say that this same organ of sight, by means of which our soul is in the habit of *going* into the outside world, has something to do with our feet, which also are a medium of *going*, though in a different sphere.

The beautiful poetic idea of *fire* and the prosaic thought of a man's *feet!* I must confess, I could find no fault with a person who would think it perfectly ridiculous, not to say absurd, to mention the two in one breath, let alone maintaining they were two different aspects of one and the same basic thought. Comparing the two statements, a Western mind would quite naturally think there was a mistake somewhere, an inconsistency or, still more to the point, pure and simple nonsense. Ergo: Mme. Blavatsky did not know what she was talking about, or, maybe, she was a liar, and, at any rate, there was nothing in Theosophy.

But if the said Western mind could, by some miracle, go away from and above its purely Western mould, perhaps it would dawn upon him that what she meant was neither feet nor fire, but *imagination*, which the Upanishads also take to be one of the expressions of the one great *Forward Life-Breath*. Perhaps in this case the harassed and perplexed Western mind would find relief in the thought that, throughout all her contradictory statements and apparent blunders, Mme. Blavatsky had in her mind only the general idea, the universal truth, caring nothing about mixing up its various aspects and expressions.

As much can be said about her quotations. In the "Secret Doctrine" and elsewhere, she often misquoted her authors, and as often, consciously or unconsciously, omitted the quotation marks. Human nature is human nature, and no wonder that, as a result of these proceedings, all her enemies and a good many of her friends said: H. P. B. plagiarized; H. P. B. did not always know what she was talking about, or, maybe, she simply was a clever impostor. But if only, by some still greater miracle, these enemies and friends could be brought to deal with generalities and universals, as she always did in all her really important writings, they would invariably come to the conclusion that what she quoted was the meaning, the very essence of this or that author's argument and belief, and that in this way her quotations always were splendidly correct.

Whoever wants to get at the true inwardness of the Upanishads and all that was written under their direct or indirect influence—a very large order indeed, if I am permitted to use slang—must always remember that in the remote antiquity, when the Upanishads were recorded, human speech was more than what it has come to be now. The short sayings of these short little books, with their cut and dried precision of expression, were more than words, mere semi-material masks of this or another abstract idea. They were living symbols, possessing the living power of influencing the spiritual being of the listeners straight away, without the intervention of any medium or go-between, and this by the mere sound of their vowels and consonants, more than by their precise meaning.

The more one tries to penetrate into the spirit of the Upanishads, the

more certain one becomes that in these books every word of every line has, so to speak, its genealogy and history, and was assigned its original place not by the chance choice, or, still less, the whim of some ancient teacher, but simply because the laws of the ancient Asiatic thought, now almost entirely forgotten, were such as not to permit the use of any other word, be it as closely connected in meaning with the one used as possible. These words, evidently, were meant to make a certain, possibly semi-physical, impression on the listener, to awaken in him a certain train or association of ideas, the best adapted to make clear for him the doctrines which his reason alone would be utterly unable to grasp.

When I was a little girl I remember being present at an experiment in physics, which since has grown very suggestive to me. There was a metallic disc with some sand sprinkled over it, and an ordinary fiddle-bow, touching one point or another on the disc's rim, made the sand to move and to form perfectly definite patterns. So it is, or, at least, so it ought to be with the working of the potent human word. A word ought to be able to evoke in human minds whole files of living notions and ideas, by touching some sensitive though not material point.

But, also, the world-old saying, that there are no roses without thorns, still continues perfectly true. Asiatic thought, proceeding as it does from universals to particulars, is only too apt to become so abstruse and impalpable as to altogether lose hold of the common mortal. On the other hand, European thought, proceeding from particulars to universals, cannot help continually losing itself in the mazes, tangles, and formidable labyrinths of all kinds of words, facts, details, various hypotheses and theorizings, which, one and all, beat about the bush, hardly ever attempting to touch the only really important point.

Now, I wonder what is American thought going to do for the world? And would it not be a happy solution of the difficulty if it struck a happy medium and found its way to blending the two methods, getting rid of their respective inconveniences and doubling the value of all that is good in them.

Thought, as we know it in modern books and sciences, only too often disregards the fact that the living spirit is never to be found in the dead letter and very seldom in the meaning which we can reach by our reasoning, by the intending and doubting part of our minds. There is something beyond either of them which is not altogether out of our reach, for humanity has had it and is going to have it again. And this something is the final aim of all our present studies, arguments and theories and the only solace from all our deceptions and mental perplexities; this something is the direct spiritual perception.

VERA JOHNSTON.

A DANGER SIGNAL.

THERE is a danger threatening workers in theosophical fields to-day, a plant growing vigorously whose roots run deep, and which bears a hundred blossoms, each one deadly. Like the giant weed of Self it must be early killed or else the whole ground wrecked and torn to eradicate it later. And I who see this destructive agency at work to day call on you, workers in the Masters' vineyards, to search it out and kill it ere so much labor, so much sweat and blood be spent in vain.

This danger I take to be a steadily increasing and feverish absorption in the details of work.

Why do some of you lose sight of the ends in the means ; why is the routine of affairs becoming of such all-absorbing interest that the grand attainment is forgotten—the fruit sacrificed to the foliage. Yet of many is this true, and these engulfing themselves in their work run the yet greater risk of engulfing the work itself.

Suppose the whole Theosophical Society should be swept away to-day,—to-morrow ! Where would these workers be then ? Swept along also. It is however the Theosophical *Movement* that we serve, not any society, *save as that society represents the Movement*, and as nothing can destroy the Movement, belonging as it does to higher planes, those who in unity of heart and purpose stand by it, have builded for the ages, and can unmoved see all forms, all outward manifestations pass away. The true work is of inner planes, and the outer should be performed as an expression of this, never for its own sake. The work of to-day, do it with all your might, then leave it, unconcerned, it is finished, the Great Work absorbs you !

In other words the attitude of the mind is the key and lock of the whole process. I see nothing else to concern me, and what I do is of no consequence save as it truly represents my right thought.

We all have heard of " religious dissipation." I see as much of it in the Theosophical Society as in any religious body I know. The work is loved as the theatre is loved, because it helps to deaden self-consciousness, and for no other reason, though the lower mind finds many.

The teaching of the *Gita* on this point is very plain, that if work is not done impersonally and without attachment it must *do harm in the end*. And we who have laid down our lives in this cause, cementing it with our very heart's blood, let us never have to awaken to the terrible realization that meanwhile we have been swords in the hands of the powers of destruction ; that we have not built, we have torn down.

CAVÉ.

RICHARD WAGNER'S MUSIC DRAMAS.

VI.—THE RING OF THE NIBELUNG.

PART I. THE RHINEGOLD.

With the "Rhinegold" I was starting on the new path, where I had first to find the plastic nature-motives which, in ever more individual evolution, were to shape themselves into exponents of the various forms of Passion in the many-membered Action and its characters. The peculiar nature-freshness that seemed to breathe from hence upon me, like the higher mountain air, bore me untired over all the exertions of my work.—*Epilogue to the Ring of the Nibelung.*

THE great Nibelungen Myth, as dramatically treated by Wagner, expresses perhaps more than any other of his works the Theosophical teaching that Man is the mirror of the Universe, the microcosm of the macrocosm. It is cosmic, yet human, and it is in its application to present human nature that we will try to analyze it. This gigantic drama occupied Wagner's attention on and off for some twenty years, and consists of four great parts to each of which it will be necessary to devote one of these articles.

The chief powers we see at work in the story are the Human Will represented by the God Wotan or Odin, and the power and knowledge which may be used by the Will for good or evil, symbolized by the Gold. It is really Wotan who is the motive power in all the characters, just as we act in all the departments of our nature whether high or low, selfish or unselfish. As H. P. Blavatsky says in the *Glossary*, the Will, like all the rest, is septenary in its manifestation, thus having a vehicle in each of the seven human principles. "Emanating from the one, eternal, abstract and purely quiescent Will it . . . runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire." It is at this lower end that the action of the *Rhinegold* opens.

Pure and harmless the Gold is resting in the green waters of the Rhine, lit up daily by the golden rays of the sun and guarded by the three Rhine-maidens. But the Will has begun to stir in its lowest form as gross desire and lust for power: the dwarf Alberich crawls up from the red Underworld and learns from the maidens, who repulse his coarse advances, that he who will forswear the divine power of Love (*Eros*) can weld the Gold into a Ring, the symbol of selfish power. With the cry, "Love I forswear forever," Alberich snatches the Gold and disappears with it to his infernal abode, where he welds the Ring and by its aid accumulates a Hoard of Treasure, and employs his brother Mime to forge the Tarnhelm or Helmet of Concealment which enables its owner to change his form or become invisible at will.

In the Overworld Wotan is making the same mistake on a higher plane. He has bargained with the giants Fafnir and Fasolt for the building of a splendid air-castle called Valhalla or the Place of the Chosen Heroes; that state known in Theosophy as Devachan or the "Dwelling of the Gods." The price to be paid is the goddess Freya, who tends the Golden Apples of Youth, which are only another aspect of the power of the Gold. Now Devachan is a state of rest and meditation brought about by a more or less selfish life in matter; for we find that the devoted soul who works always unselfishly for the Race is able to reincarnate and continue working without this rest between each life on earth. The repose of Devachan can be renounced just as can the bliss of Nirvana. So here we see Valhalla being built concurrently with the arousing of selfish desire.

But when the giants demand their reward and Freya is handed over to them, Wotan discoverers the fatal mistake he has made, for the Gods no longer have the golden apples and begin to grow old and worn. Clearly Freya must not be lost or else will the divine life be utterly swallowed up in the material. So Loki the Fire-God, who is simply the other face of Wotan (Loki-Odin are two-in-one) goes forth to seek a substitute for Freya, but returns with the news that nowhere can he find anything to equal the worth of woman. On his travels, however, he had heard of the theft of the Gold and suggests that it should be obtained as a ransom for Freya. The Two-in-one, the Will and the Fire-self go down into the red fire of the abode of the Nibelungs and induce Alberich to show them the power of the Tarnhelm by changing himself first into a snake and then into a toad. In the latter form they seize and bind him, for there is always some one form in which we can more easily overcome our lower powers. Deprived of his possessions Alberich utters a curse upon all who shall hereafter possess the Ring, and that curse lies heavily upon us to-day—the karmic result of having used the divine power for selfish ends.

The giants agree to take in exchange for Freya as much treasure as will, when piled around her, completely hide her from view; but when the Hoard is spent and the Tarnhelm added there is still a chink left through which an eye of the goddess is visible. For the possessions acquired by the aid of the Ring are not enough to obliterate completely the last spark of spirituality; it needs the Ring itself. Now comes the great trial for Wotan; the giants demand the Ring to fill this last crevice, but the desire for the fatal power has entered Wotan's heart and a fearful struggle goes on within him. Almost has he decided to keep the Ring, when the mysterious figure of Erda, the great Earth-Mother, rises and warns him of the curse attached to it and the approaching doom of the Gods; so with a mighty effort he tears the Ring from his finger and

flings it to the giants. The Will, taking counsel with the Heart of Nature, has stopped short of renouncing utterly the light of spirit for the sake of selfish power, and thus, as we shall see, has made it possible for a way of redemption to be opened up.

No sooner have the giants got the Ring than the curse begins to work; they quarrel over the division of the treasure and Fafnir slays his brother and takes it all for himself. While packing up his gains he throws aside an old sword as useless, little recking of the hidden power it holds. Wotan's glance falls upon it and a grand idea enters his mind: he—the Creative Will (*Kriyasakti*)—will evolve a New Power which shall win back the Gold and restore it to its original element from which it should never have been taken. Meanwhile Donner the Thunder-God dispels with a brilliant flash of lightning the mists which had gathered threateningly around the Gods, and reveals the towers of Valhalla joined to earth by a beautiful rainbow-bridge. Picking up the sword, Wotan greets his new abode and leads the way over the rainbow-bridge while the magnificent Sword-*motif* blazes out like a gleam of promise on a dark and threatening horizon.

Thus closes the Prologue of this great drama. In the second part we shall see how this new power, foreshadowed by the sword-*motif*, is brought into being. One thing remains to be noted, and that is the present fate of the Ring. Wotan, by his act of renunciation, has in reality placed it beyond the reach of further mischief until the coming of that Power which, by self-sacrifice, shall redeem the curse wrought by Alberich. Fafnir retires to a remote cave, changes himself by means of the Tarnhelm into a Dragon, and keeps guard over the treasure. His character has changed, in accordance with the change in Wotan's will, from the builder of Valhalla to the guardian of the Ring and Hoard—the symbolical Dragon of Wisdom who guards the divine power and knowledge from misuse.

Basil Crump.

A HUNDRED YEARS AGO.

II.

"THE WORLD-SYSTEM OF OUR THEOSOPHISTS."

TAKING up the parable where we left it, the quaint old German volume thus continues:

"The whole world-system of our Theosophists rests on the threefold division into the Celestial, the Intellectual, and the Sensible. Therefore they speak of three quadratures of similar names, which refer as well to the Regions as to the Natures of the living chain of Beings, by which this immeasurable ALL is bound together. Thus the Celestial square contains the seat and throne of the Godhead itself; the fulness of its majesty; and forms the immediate circle of its unspeakable glory. The Intellectual comprehends the different orders of Spirits; and the Sensible, everything belonging to the visible world.

"According to this general statement, I now speak first:

"Of the Living Chain of Beings, of which this Universe consists, and whose general and special relations to each other will be defined. From the Source of Life, down to the minutest grain of matter, everything is an unbroken Progression, a ray proceeding from the primeval Light, a series of potencies, which flow forth from Unity, as the first root of all numbers.

"Beings are divided into Thinking and Unthinking. The former are either wholly intellectual, that is, pure spirits; or at the same time animal, that is, beings of two natures: the latter are either animal, that is, conscious of their life and activity; or merely operative, like the principle of the Sensible. The former proceed directly, the latter indirectly, from the Centre of all Beings.

"The thinking Beings are the first and second potencies of the all-generating, Universal Term; they all have a real affinity with each other, because thinking can only be common to one class of Beings; and the whole Kingdom of the Intellectual, like that prophetic rainbow round the divine throne, consists of so many Radiations and Reflections of the highest primeval Light.

"To these belong, besides the ever-holy Trinity of the Godhead, first, those godlike beings, or highest Spirits after God, amongst whom Man once was, until, following the example of more cunning predecessors, he lost his original worth; whereof, in the sequel. Their activity can know no intermission, they are raised above all the laws of Time. Then, the pure spirits, without gross bodily coverings, who were once Man's helps and servants, and now his superiors and benefactors, under whose laws and pure influences he stands; they are bound to Time, and

suffer intermission. They are the second class in the order of Being, and the highest Term for man's striving on Earth, although it is very difficult for him to remain within their circle, yet he can find them, at every step he makes. Thirdly, the Mixed Beings, or beings of two natures. Besides Man, who now forms the last link in the chain of the Intellectual, there are yet other beings who unite in themselves the two natures, intellectual and sensible, and who, therefore, approach more closely to the present Circle of Man, in the degraded condition in which he now is.

"To the Unthinking Beings belong all those, whose whole life-cycle is restricted to the Sensible alone, and is limited by the Sensible. The beasts, whose principles are wholly animal, do not think, from lack of the intellectual germ; all their actions are only the result of sensibility; their nourishment and bodily well-being are the only aim of their activities, including even such skill as they may artificially be induced to learn. The animal principle, or the corporeal soul, is found in the heart's blood; and the animal nature itself is the lowest term of the corporeal or sensible.

"All the Sensible rests on the principles of the Three Primal Elements; these border, according to the determination of their being and number, on the higher Powers, where the physical world passes into the spiritual. All bodies are forms and expressions of these. The principles of the Vegetable world, form the second step of the Sensible; those of the Mineral, the third. Each of these three Kingdoms of the visible is joined to that which follows, as well as that which precedes it, yet there is a far greater difference between the Animal and the Vegetable, than between the latter and the Mineral.

"Every Being has its special Principle, of which it consists and manifests its powers. All Principles are, according to their nature, simple and indestructible, even the Principles of Matter, or their immaterial germs, and which are the cause of Matter's becoming manifest, and being or becoming what it could not be or become, from and through itself.

"After fulfilling their destinies, these Principles flow back again to the source from whence they came, while, on the other hand, the sensible Forms of their action are destructible, and, according to their inherent character, really cease to be, after the action of their Principles has ceased. There remains no Matter, so-called, which could be regarded as the waste of destroyed bodies, from which new might be formed; but all that remains, is the Principles. The falsely accepted opinion of an infinite divisibility of matter is based on the confusion of the Principles of Matter with Matter itself. For this very reason, the Principle of Matter has, hitherto, been sought, but not found,—because it has been sought in Matter itself, whereas the Immaterial cannot be in Matter.

"Every Principle is the father of its bodily envelope: and the special quality of the character, according to which every Principle builds its own body for itself,—by means of its working outwards in all directions from the centre of Unity,—is the basis of the law that neither individuals nor species can be false to their own nature, and deny themselves, but must preserve their Number, so that there can be no exchange in Nature. Even what is called nourishment only supports the action of the Principle, but can neither direct it, nor mingle itself with the Principle.

"There are, in Nature, general as well as special Principles: for the minutest particle of Matter has an indivisible, simple Unity in itself, which cannot be lost: the general Principles do not differ in essence from the special, but only with regard to their virtual quantity, and the duration of their activity. Their action is the same. All Principles must, it is true, pass through the Cycle of the Sensible, but when they have completed it, they return to their Source, without beginning a new life: therefore the bodies which daily come into existence are the fruit of such Principles as have not yet been dealt with, they are the inferior agents, which, in God's stead, fashion the Transitory, so long as Time endures. That they differ among themselves, is clear from their varying products, but the true nature of this difference is difficult to define. At the beginning of Creation, they worked far more strongly and rapidly than later.

"Every Being shows to which leaf of the secret book of Creation it belongs, not only by the character of its species, form and action; but all Beings further bear their numbers, and act according to numerical laws, the Thinking, as well as the merely Acting. Since all their Principles are so many Unities, which must be regarded as higher or lower Potencies of the All-generating Unity of the Infinite, the value and duration of their activity is consequently determined at once by their less or greater distance from the first term of their natural rank.

"The Life and Existence of all Beings, depends, at each moment, from the continuous in-working of the Infinite, and the whole Universe rests on Seven invisible Powers or Original Forms, into which the different divine Forces which sustain the Universe are divided. They are the Seven Colors of the Original Light, or the Seven Stars of the Throne of God, which, after reaching the Sovereignty of the Infinite, are to become united again, to give forth a seven times brighter Light. The seven Planets of the visible world are images of those Seven Original Powers of the divine In-working in the invisible world.

"The Kingdom of the Visibles stands under the guardianship and potent influence of a Chief Regent, who is at the same time united with the Godhead, essentially and from Eternity.

"If, in the region of the Intellectual, all is good, pure Force, pure Life and Light, the whole domain of the Sensible, on the contrary, lies under the opposing influences of Good and Evil. But all Evil comes from a single Principle, or from a mighty Causer of a great disorder in the realm of Spirit, which brought about Man's Fall, as well. But this original Cause of Evil is neither eternal nor unlimited, but owes his Being to the infinite Good, and was also good until his Fall. But as departing from the Law of the Sovereignty of the Highest One, he desired to found his own Unity, he grew dark, since, following the inverted tendency of his Will, he rejected the necessary influences of the infinite Light; he became the Occasional Cause of the Sensible, and limited to its realm. He has, therefore, as Prince of this Æon, influence on Time and the Sensible alone, and, outside this, can do nothing. The potent convulsions of the Earth are a consequence of his continual Antagonism, a power lent him by the highest Principle of Good, because this is the only means of purifying the Intellectual, and perfecting the great work of common Regeneration. For this reason, all his Confusions touch only secondary objects, and not the Chief Pillars of Creation, which ever stand unharmed by his onslaughts; his whole activity only consists in being limited to the circle of the Sensible, and opposing the pure Agents in the same,—like a thick mist, which breaks and weakens the Light of the Sun, without being able to check the projection of its beams.

"All changes of the visible universe depend on the mutual relations of its four original Pillars, which still show manifold signs that a vast number of pure Beings were involved in the Fall of Man. Once these Pillars, or their Powers, lose their common equilibrium, the end of all things will be at hand. In Fire, the universe began, and in Fire will it come to an end, according to a common law of the whole Creation."

Thus far, for the present, the teachings of "Our Theosophists" of a hundred years ago. It would, doubtless, be of much interest to compare each article of their teaching with the doctrines of earlier times, as well as those of later date; thus, for example, the Seven Colors, and the Seven Planets. Yet it seems to us that it will be even better to try to grasp their teaching as a whole, as a single complete view of the life of the world, without drawing these comparisons; and, at the end, we shall be able to see whether we have thereby grown any wiser, or gained any new insight into the universal riddle that life has posed for solution, since the beginning of time.

CHARLES JOHNSTON.

"THE FIRST STONE."

He lifted up himself and said unto them; "He that is without sin among you, let him first cast a stone at her."—St. John, ch. viii, v. 7.

In all diviner history there is no incident which comes nearer to the heart of the sinner than this one.

Comes it as close to the heart of the "good man"? I think not. The "good" (self-styled) have often praised it in my hearing, and upright minds have called it "touching" that Jesus should have stooped thus to the sinner, yet it would seem that the incident has not come so near, has not laid a touch so tender upon the heart that the virtuous have cried out: I, even I, Lord, am the greater sinner in that I exalt myself; forgive thou *me!*

When we refrain from casting stones, how often do we not invest ourselves with merit, in that we refrained? How often, in the solitude of the soul, has it come to us to consider that first stone and the right to cast it?

Who, by Divine law, possesses that right? Only the sinless; that is to say, only he who is made perfect through Compassion: he who will never use that right because his very nature forbids it, he alone may use it. If the Christ-Light judge, the judgment is true, yet it adds: "Ye judge after the flesh; I judge no man." While the sins of the flesh, the body, alone are sins to our generations, the Christ demands absolute spotlessness of no man: it is not written; he that hath *never* sinned, let him cast the first stone, but, on the contrary, the divine permission is given to him who is now without sin. Matchless Compassion, which having passed on through a universe of sin and sorrow to perfection, refrains from casting the cruel stones of upbraiding, anger and scorn at the sinner, because—what is the reason? Because to do so were to forfeit Compassion's self, the very crown and forefront of perfected Being.

And we, casters of stones; what of us? What of our right, whether exercised or foregone with self-applause? Where do we stand? We stand in the shadows amidst which a faint reflected light pales and wanes, and the deepest of these shadows impinging thickly upon the light is that poisoned shade cast by our self esteem.

Yes, we esteem ourselves. We take up the balance, saying: Of course I am not perfect. I have done wrong. Even often, I may have done wrong (evil is too strong a word). Thou, Lord, knowest my peculiar difficulties. Here I fell, perhaps; but there, I stood; thou knowest. On the whole, the record is not altogether bad. But I sinned not as this one did; so far as that other fell, I fell not.

And the Lords of Compassion look down ; they grieve for that man whose heart has never whispered : *I fall with every sin my brothers sin.*

They know, the sinless Lords, that until a man has become the just man made perfect, he continually shares in the sinning of the whole world. Not as a sentiment. As a fact. A hard, unrelenting fact; the stone Fate casts at us who put it into Fate's hand. These sins which touch our home, our family, our nation, our era ; which defile Life for us all ; how come we into contact with these effects if we were not sharers of the remote causes? Did we not assist in setting the causes into motion, we who are now sufferers from their repetition in other forms? This must be true, if justice and law reign, otherwise we are the victims of chances blinder than ourselves.

Consider that if one half of us were indeed sinless, the other half would cease from sinning under the impulsion of those spiritual potencies of which perfected men are the generators and distributors. The erring ones would be wrapped in an atmosphere so benignant that they, peace enfolded, would cease to sin. Each one of us, sinners all, has that atmosphere within his reach. Yet many of us prefer to reach for the stone instead. Pitiful spectacle ! Man, self-weighed and self-excused ; Man, with all the sins of ages passed in Matter thickly encrusted on his sphere ; Man, confining his gaze to the limits of to-day, shocked at the sin of another, a sin, perhaps, to which he felt no urgent tempting (or has he overcome it and hardened in the pride of Victory?) ; Man, the disinherited, adjudges pardon to himself and a stone to his fellow sufferer. At the rebuke of the Christ, this man that each one of us is, turns not to the sinner to lift and aid the erring one ; no, we go out, forgetting that in turning from the sinner we have turned from the Christ-Light also. But these two are left together.

Two poles of Being. And the one has instant power to purify and uplift the other.

If in the parable the sinful woman typifies the passive, inactive, material part of us, are we not again brought face to face with the saying : "Inaction in a deed of mercy becomes an action in a deadly sin"?

Before we take the stone in our hands or use aught which that stone represents, were it not wise ; were it not according to our beloved repute for fair dealing ; were it not eminently respectable and conformable to all the marks of the beast of Self-Esteem that we examine our own position for any possible weak point in it? Weak points have a way of revealing themselves under the touch of Time ; were it not well to anticipate that ruthless hand and the jeers of the adversary, and, discoverers of our own feebleness, to become, perchance, our own saviours?

The weakness of our position in regard to condemnation of others would appear to come primarily from an erroneous conception of Time.

To-day I stand for Virtue; thou for Sin. In this view, one life is all.

Notwithstanding that view, when the Lords of Compassion look down upon the soul of a man, they see the long series of lives which blossomed from that soul according to its will and its desires; a living chain, link upon link, each link intertwined and every link a life. To us, this present life stands as a separate thing, cut off from the Great Life, a solitary subdivision of Time, and in it we are virtuous (fairly so) or sinning (not too deeply for our own pardon); not sinning, at least, by any of the sins especially contemned by our own era. But to those heavenly Lords this life is a to-day in which sin's energy may be momentarily exhausted in us, while yesterday and other days, lives in the long human life period, may be full of sin. He whom we judge to-day for this life's sin, may have been virtuous in lives where we herded with the foulest swarms of matter and our self-complacency with its smooth face portends a degrading return to that materiality incarnate if we destroy it not.

There is ground for reflection in the fact that the only class Jesus persistently condemned were those proud pharisees, hypocrites, those who thanked God that they were not as other men were; and take it as history or take it as parable, this points to a stable truth in one's nature. When Christ judged, his judgment was true, "for I am not alone [in it?], but I and the Father that sent me." Not a mystical or spiritual thinker ever lived who did not insist upon the occult fact that meekness opens the doors of the kingdom; that pride and the Christ-Light are never found together. If we look ever so briefly into things unseen but mighty we find that this must be so, that the forcible compression, the hardening of Thought and Thought-ether around an image of our own greatness must prevent the passage of forces more divine. The very convolutions of the brain are altered and refuse passage to "the fires"—and so the Light and the "Father" are shut out. Wretched men, imprisoned thus from the Great Vibration!

Ah, yes! I have heard of a convict who escaped; he amended and hid his life. He attained to wealth, repute and was conspicuous for his virtues. Also for a "healthy" dislike of all "morbid sentiment in dealing with the criminal classes. Hard horse sense is what they need; they made their bed, let them lie on it." At his death he was found out and men wondered, and condemned this specialized hatred; you and I perhaps among them; you and I who, sinning not this life (perhaps), condemn those who are now exhausting the lower energies we earlier worked out and must again work out: let us pray that the strongest tide of that future retributive hour may not be our present self acceptance.

I believe that in the sight of the Lords of Mercy we all wear much the same likeness.

If a man believes that we reap what we sow, can he cast the stone? Knows he not that it will rebound upon his own life course, deadlier for the deadly intent with which he cast it?

If a man believes in re-incarnation, dares he cast the stone? Oh! by all the sins of the long, long past, No! By those sins which have brought us where we stand to-day, ignorant, limited, fettered, diseased in body and mind; slaves to the outer senses, prisoners, from the interior senses, orphaned of the Light; by our abject condition to-day, No! Poor tools, poor sport of Destiny; shall we lift our feeble hands for the first stone? If we had the right to cast it; if we had lifted ourselves from the mud where we stand—and it was our duty to have done that—then we would now be able to stand alone with the sinner, uplifting him with a wise compassion. We prefer instead to go out from the Christ.

Little children, little children; look for the Light and cease groping for stones. By that Light, I believe that a great sinner may ofttimes be one in whom the human soul has entered into labor pangs of the new birth! Yes; I believe that sin may be the last fermentation of the human nature mightily working toward clarification and that he whom I condemn may be about to drink the new wine of the Kingdom. There are those to whom the Christ has descended even while men stoned them for "ascertained facts."

And do we say that the Divine uses only pure vehicles? Yet is Spirit invariably linked to matter, atom for atom, in the manifested worlds, and in that does its eternal work. We forgot that the Divine sees not as we see them, our poor fractions of separated Time, but hears the ever-sounding Now. We forgot—did we not know it?—that *I am holier than thou* is written on the inner side of the gates of hell, where self is the gate-keeper. We say, in this forgetfulness, that our Elder Brothers, the perfected ones, would not use such a man, would not do thus and so, implying that we know the whole of divine Law and have shared the Counsel of Perfection. And then, last and blindest folly, we say that if the Masters would do such a thing as this or that, we, even we, would turn from them. Be it so. We do turn from them. Often. Yet they wait. Ages long is their patient waiting.

One would suppose it inconceivable to all but devils and maniacs that we, who know absolutely nothing of the most ordinary facts in Nature, and the Soul, should first admit the possibility of wise and perfect Beings and then expect them to judge by our small code and blinded vision. Yet we do not find it so difficult to believe that they might use *us* as agents, or cover *us* with pardon. If any one amongst us or apart from us manifest the binding power and harmony of the Over-Soul, we have got to admit that It judges not as we judge but descends where it lists.

These thoughts are not apologies for sin ; not apologies for any man or woman or agency of the Divine Breath. Those who with me believe that we have some forgotten share in every sin of which we hear, will understand this. As Life liveth ! I believe that the condemned are so far purer than their self-instituted judges, that the Light, the Searcher of hearts, alone can enter into understanding of them. Our self-purification is futile, It alone purifies.

In all this is naught against civic law and order. It adjures us all alike to refrain from the interior mental attitude of condemnation—even of ourselves. It would but light a taper in the night, that we may avoid the stones we have cast, the abysses these have dug, the barriers builded of them, shutting us from the living Day. Thinking of these, my heart, refrain from the first stone. Draw apart from the turmoil, the fever and the pain. See the great Self in all, and, mingling with its harmonies, see that all tend towards that Self by paths as diverse as the minds of men, but tending to, deriving from, a single point ; THE HEART. And, on that Heart reposing, find it to be—thine own !

JULIA W. L. KEIGHTLEY.

BROTHERHOOD—A FACT IN NATURE.

At first sight it would seem that this is not the case. Many people will argue that the "survival of the fittest" and the "struggle for life" are the prevailing laws which guide nature in her evolution. This certainly is so if the view be confined to material evolution only. But when we attempt to take a larger view, and to include with it a deeper view of nature, we find that there is another set of laws which operates. It may be remembered that H. P. Blavatsky wrote some years ago an article on "psychic and noetic action." This has since been republished at Boston in very convenient form. In that article much emphasis is laid on, and large extracts are quoted from, Professor Ladd's "Physiological Psychology." The point being to confirm Professor Ladd's inductive demonstration that there is a Mind-Entity distinct from the physiological entity which he calls "Mind," and that Mind has a nature and laws of its own which are akin to, though distinct from, and superior to, the laws governing the action of the physiological organism.

Into some of these laws which govern the action of the Mind-Entity it will be profitable to enquire. This Entity will be found after reading Professor Ladd's book to correspond very closely with that which Theo-

sophists are accustomed to call the Reincarnating Ego, though of course not in such detailed analysis. It is in the relation of this Entity to physical life that Brotherhood as a fact in nature begins to be demonstrated. Until this Entity manifests its action the laws of the struggle for life and survival of the fittest would indeed seem to be the paramount laws.

Let us take the fact of the death of the body, an event which is common to all nature. At or about the time of the change which we call death, it is seen that a *something* has disappeared which held it together. A change takes place which at a varying period ends with the dissolution of the bodily frame and ultimately ends with the disassociation of the lower quaternary. Without here trying to enter on details, a holding influence disappears, and the various components sooner or later are resolved into their atoms. Many are accustomed to say that the Mind or Soul is gone. At any rate it (whatever name we give it) is no longer confined so much to the body which it used, and with its disappearance or unrestrained freedom the unity of the body corporate disappears and its component elements fall to pieces. This is true both as regards the individual cell-atoms of the body as a whole, and also as regards the organs which make up that body, and of the organs themselves.

The analogy as regards the single body may be carried further so as to include any association of individual animate beings and it is not necessary to entirely exclude the animal world. As the cells of the human body behave to that body under the action of Mind, so can and ought the individual human units composing various associations, which are formed for the purpose of carrying out obediently the laws of the Soul or Mind. From such considerations as these, which might very widely be extended in particulars, it is easy to see that one of the primary laws of the Soul or Mind in manifested action is Unity. This Unity when translated and in reference to associations of human individuals is expressed by all that can be understood by the word Brotherhood. Consequently I would emphatically state my belief that for those who desire to increasingly manifest the action of the Soul or the highest within them, Brotherhood is a fact in nature.

The analogy may be carried much further and the individual human entities would be found to be the cell atoms of larger and still larger Entities until the "limits" of the Universe are reached.

ARCHIBALD KEIGHTLEY.

LITERARY NOTES.

OURSELVES for December opens with a pretty interpretation of the old myth of the death of Baldur, associated with the Christmas-tide. A story of Lemuria is given by Gordon Rowe, and "The Lost Harmony" is a beautiful tribute to the true power and position of music. Dr. Coryn contributes an article entitled "The Image of his Father," and the series "Simple Talks for Simple People," and "The Wisdom Religion" are continued.—[*G.*]

LAMP for December. "Evolution and Reincarnation" is a carefully thought out article along scientific lines by William Scott. "The Voice of the Waters" calls attention to most interesting statements regarding the tone, pitch and rhythm of Niagara made by Eugene Thayer, a well-known organist. An article on certain Indian traditions is also notable, as one readily sees how much occult truth is conveyed in even the simplest of these stories of a race whose philosophy and religion are well worth our investigation. The International Sunday School Lessons, always good, are particularly valuable this month.—[*G.*]

THE THEOSOPHICAL NEWS during the past month has had letters full of interest from India describing the work of the Crusaders there, as well as notes from other countries, and a full quota of home news.—[*G.*]

THE IRISH THEOSOPHIST for December. Seldom have we seen anything lovelier in theosophical literature than the poem by Æ, "The Fountain of Shadowy Beauty." Deeply mystical in thought and feeling, fountain-like in the graceful play and flow of its verse, it is also full of word painting which almost dazzles with its brilliance. Fortunate are we to have such a poet in our midst. A little prose poem is "A Whisper from the Past" by Laon, written with charming felicity and revealing much grace and tenderness of thought. "The *Bhagavad Gita* in Practical Life" continues its inspiration, and we have another of the succinct little "A" articles, this time on "Ideals."—[*G.*]

THE THEOSOPHIC ISIS for November and December. If we must speak frankly about the new cover we are forced to say that "the last state of that man is worse than the first." But then we are taught not to regard the outside appearance but to look within, and following this most theosophical advice our reward is immediate and complete, for nothing could be more agreeable than both print and paper, and we find a number of entertaining and valuable articles, notably one on "The Egyptian Principles of Man" and number 3 of the "Talks with Myself" in the November number, a short paper on "Methods of Meditation," "Some Thoughts on Karma," and "The Bible" in the December number, and running through both "Occultism in Medicine" by Herbert Coryn.—[*G.*]

Our Swedish contemporary, the *Theosophia*, is again at hand this month. The reviewer has not, alas! the gift of tongues, but the résumé of the contents given (in English) on the outside, promises much good reading, and we bid it as ever welcome and God speed.—[*G.*]

THE THEOSOPHICAL FORUM for January has various answers to questions on the relation of the French Revolution to the failure of the theosophical movement in the last century, and on the duty (or otherwise) of neither loving nor loathing people, places, things or conditions! Faith! a strange question, and best answered by the quotations given from a letter of Master K. H. in the *Occult World*, and from the *Voice of the Silence*. Very full theosophical news from all parts of the world is given.—[*G.*]

CHILD-LIFE for January under the title "The Fire Myth" has a pretty interpretation of the story of Siegfried, and another little tale of a glow-worm who became great because he had "a larger light" and always said "we and not I, I," by Mrs. Keightley. There is also copied from *St. Nicholas*, a very beautiful poem. We are glad to say that this number appeals more to childish minds than the first number, which the editorial explains was due to its being the first. The print and paper are so excellent that one grieves the more over the picture on the cover. Cannot the face be changed, and some of the merry sweetness of childhood suggested?—[*G.*]

FRIENDS FIRST-DAY SCHOOL LESSONS. Vol XII, No. 13. In the lesson on Immortality reference is made to the Theosophical Society and Reincarnation as follows: "Quite the opposite [to the teaching of Transmigration] is the Buddhist belief, earnestly

advocated in these days by the Theosophical Society that the Spirit has a succession of lives in human bodies, and continually develops towards a higher condition, the rate of development depending on the dedication of each life."

LOTUSBLÜTHEN for January. The first paper is on the "Lotus and Theosophy" showing what the lotus has symbolized from the earliest times. Following that is a treatise on practical occultism by Mabel Collins entitled "Pleasure and Pain." "Christian Mysticism" contains a poem by John Scheffler. There is a continuation of the translation of the *Tâo-Teh-King*, and the articles on the Mysteries complete the number.—[*M.*]

MIRROR OF THE MOVEMENT.

THE THEOSOPHICAL HOME CRUSADE.

NEW YORK. Meetings of the Home Crusade have been held as follows: Jan. 13th at the Hall of the Republican Club, 3d Ave. between 141st and 142d Sts. This is the first meeting held on the other side of the Harlem river. About 75 persons were present and great interest was shown. Jan. 24th, in the morning, at Progress Hall, Avenue A, and in the evening at the rooms of the H. P. B. T. S. This was a crowded meeting and the most successful of all that have been held in New York.

The Monday evening lectures in the small hall at Cooper Union by J. H. Fussell were resumed Jan. 18th. A break had to be made for two weeks owing to the hall not having been taken far enough in advance and being let to others. The subject was "Cycles," about 100 being present. The subject for Jan. 25th, is "The Astral Body."

PACIFIC COAST NEWS.

SAN FRANCISCO T. S. Syllabus for January: 3d. "Suns, Planets and Comets," Dr. Allen Griffiths; 10th. "Memories of Past Lives," Dr. J. A. Anderson; 17th. "Concentration," Mrs. M. M. Thirds; 24th. "Between two Earth-lives," E. P. Jones; 31st. "Hidden Meanings in Christianity," Dr. J. A. Anderson.

Dr. Griffiths lectured at the Sailors Union Hall on Sunday afternoon, Jan. 3d, and in the Academy of Sciences in the evening. Sunday afternoon, Jan. 10th, he spoke in San Quentin Prison, and in the evening in Alameda. On Jan. 17th, he spoke on "The Sun, Planets and Comets" in Oakland, and at the San Francisco local Crusade meeting Jan. 12.

A good scheme has for some months past been quietly carried on by a San Francisco member, which is to supply the captains and crews of outgoing sailing vessels with assorted T. S. leaflets and small books and pamphlets presenting the simpler teachings. Some 20 vessels have been thus supplied during the past season.

On New Year's Eve Dr. Gamble, Mrs. Crouse, Mrs. Fountaine and Miss Winant, who conduct regular weekly T. S. meetings at the Men's Home in San Francisco, gave a Brotherhood supper there. About 60 sat down to a good substantial meal, after which a varied program of music and speeches was carried out. Popular airs were sung and the men joined lustily in the chorus. The whole affair proved a great success. Much success attends this local Crusade work.

TOURS OF THEOSOPHICAL LECTURERS.

JAS. M. PRYSE arrived at Hot Springs, Ark., Dec. 25th, spending Christmas Day with Mrs. McCrary, and members of the Hot Springs Branch who had given a Brotherhood supper the preceding day to a number of the poor people of the city. Lectured on the evening of the 26th in dancing parlor of the Arlington Hotel on "Ancient Religions and Modern Theosophy," the audience consisting of many of the best citizens of Hot Springs and residents at the hotel. Spoke at the branch meeting the forenoon of the 27th on "The T. S. and Masters"; lectured in the afternoon at City Hall to an audience composed mainly of working men, on "Theosophy and Brotherhood"; and in the evening at the Arlington on "Missing Factors in Modern Life." Arrived at Denison, Texas, on the 28th, and on the 29th, at Odd Fellows' Hall, gave the first lecture on Theosophy ever delivered in the "Lone Star State," taking for a subject "Theosophy and Brotherhood." Lectured again at the same hall, on the 30th, upon "Successive Lives on Earth"; and on the 31st closed the old year by organizing the "Denison Branch" with eight charter members.

Thanks to the effective work of the Misses Munson, there is much interest in Theosophy at Denison; the audiences were fairly large and the listeners were earnest and attentive. With Dr. Robertson of the Hot Springs Branch, who is for the time located at Denison, there are now nine working members there, and Theosophy is now implanted in the great State of Texas; and those who are acquainted with the Misses Munson will know that the prosperity of the new branch is assured. Since leaving Tampa, Fla., Bro. R. L. Davis writes me that through the meeting held in that city seven new members have joined and a branch charter has been applied for with a charter membership of eight.

At Denison my tour among the Southern centres was concluded, and I left on the 1st Jan., 1897, for Los Angeles, Calif. Reviewing the work in the Southern States, it is a pleasure to state that the T. S. A. is ably represented by its members in the South, who, for earnestness, devotion and intelligence are not excelled by any in the Society. In addition to the two new branches formed, new members have been added to several of the branches already established, and reports reach me from different centres of renewed interest and activity among the members.

Arrived at Los Angeles, 3d Jan., 1897, reaching the L. A. Branch Hall in time to hear the concluding portion of a paper by Mr. J. H. Griffes on "Why are Men Brothers?" and to extend to the members the greeting of the Southern members. Attended the E. S. T. meeting on the 4th, and spoke at Pasadena Branch on the 5th upon "Theosophy and Bogus Occult Organizations." Bros. H. A. Gibson, Abbott Clark and Dr. G. F. Mohn also made short addresses. The meeting was in the Board of Trade Rooms, and there was a very full attendance.

ALBERT E. S. SMYTHE started for another tour on Jan. 20th, and will visit the branches in New York and Pennsylvania.

BURCHAM HARDING reached St. Louis, Mo., Dec. 13th, and met the E. S. T. group. He attended the branch meeting, and lectured upon the Crusade the same evening in the Nonsectarian Church, to about 500 people. The following evening another lecture upon "Is Theosophy Practical?" was equally well attended, the audience contributing liberally to funds for a "Brotherhood Supper." The four succeeding days were occupied with E. S. T. meetings, and public classes, the latter being well filled. The movement has so great an impetus that the Branch has secured a Masonic hall, seating 300, for Sunday evenings, and another hall accommodating 150 for Lotus Circle and class work. The earnest devotion of the members of this old-established Branch is being rewarded.

Dec. 20th, Indianapolis, Ind., was visited, operations being commenced as usual with an E. S. T. meeting, followed by an address to the Branch and visitors upon "The Advance of Altruism." Two public lectures were delivered in a hall in the State house, secured by that earnest member, Judge R. W. McBride. To meet the increased public requirements, elegantly furnished quarters have been secured in the Propylæum, the Woman's Building, the hall seating 200. A Lotus Circle is to be formed, and class work carried on with regularity. The earnestness of the members, with these increased facilities, cannot fail to influence thought in their city.

Dec. 27th Bro. Harding returned to St. Louis and inaugurated the new Branch quarters. A Lotus Circle and class were commenced, and a public lecture delivered in the evening.

Dec. 28th he reached Kansas City, meeting the E. S. T. members. The 29th and 30th public lectures were given in the Masonic Building to full audiences. Other E. S. T. meetings were held, and public classes which attracted several new members. A large Lodge room and piano have been provided, by the liberality of a member, for the Lotus Circle and Branch work. New Year's night was fittingly celebrated by a large supper to the poor and hungry. Jan. 3d another public lecture filled the hall. Kansas City Branch is now working with great vigor. The workers are bold and fearless, strong in the confidence of supplying a great public need.

Jan. 5th Denver, Colo., was reached. An E. S. T. meeting was followed by a reception in the commodious Branch rooms, where an address was given to members. On the 6th and 7th public lectures in the Masonic Temple were attended by 500 to 600 each night. High-class vocal and instrumental music added greatly to the success. Numerous questions were replied to by the lecturer. E. S. T. meetings were held each evening, and a new class formed to fit and prepare Lotus Circle teachers, taking the Teachers' Manual as a text-book. Jan. 10th about 140 were fed at the Brotherhood Supper. The Lotus Circle is well established with an attendance of 50 to 60. A final lecture at the Masonic Temple drew about 600 people. This Branch is strong, and has an immense field for Theosophy. The public interest astonished the members, showing what an opportunity they possess. The work is well organized and actively carried on.

The month's work at four leading centres proves that the interest in Theosophy is spreading beyond all past experience. The public press is eager to print columns of Theosophical matter, meetings are numerously attended, membership increases tenfold more rapidly than formerly, and larger halls have to be engaged to meet requirements. Questions at meetings show that the main points of the philosophy are well known. Best of all, members are in dead earnest, resolved to devote time, money and work to spreading the philosophy.

ENGLISH LETTER.

The past year has been one of greater growth and more energetic work than ever before. One very good indication is that Branches and individual members are much more active than formerly. They are finding a working basis within themselves, and along with this self-dependence there is less selfish leaning upon leaders and consequently more true loyalty.

We began 1896 with 11 Lodges, a few Centres, and but 150 members; we finished the year's work with 33 Lodges, 14 Centres, and about 450 members in the British Isles. For this remarkable increase we are mainly indebted to the Crusade, and to our Home Crusader, Herbert Crooke, who has followed up the work with untiring energy and unswerving devotion.

Early in December Bro. Crooke came to London for a week and spread his helpful influence in all directions. One result was the re-organization of the Propaganda Committee, with Bro. Crooke as President, in order to promote propaganda work and particularly the Home Crusade. Corresponding members with power to form local committees are being appointed in all Branches, and other European Branches will be invited to coöperate. Plans were also laid for a journalistic enterprise to reach the masses with the gospel of brotherhood.

The second Purple Pot-Pourri was held at the Central Office on Dec. 12, and was a great success in spite of very bad weather. The proceeds were devoted to the Home Crusade which was urgently in need of funds. The next one will be for the great Crusade.

Highgate Centre has become a Branch and Bro. Crooke has formed a new Centre at Preston.

New Year's Eve was kept at the Central Office and other places, and all felt that the dawning year was one of great promise.

Several of our lecturers are now using the magic lantern, and in conjunction with music it is found to produce an excellent effect and to be of great assistance in every way.

London, Jan. 2. BASIL CRUMP.

NEW ZEALAND ACTIVITIES.

The "Waitemata Centre" meets regularly at the rooms of the T. S. in Australasia, N. Z., Marine Chambers, corner of Quay and Queen Streets, Auckland, at 8 P. M., the meetings being open to enquirers. Thames Centre continues its meetings on Monday evenings and Thursday afternoons at the residence of Bro. Neill, Pollen Street. On Nov. 28th, at the usual Sunday evening lecture, Rev. S. J. Neill delivered a powerful and telling lecture on "Political Responsibility from a Theosophical Standpoint," which was much appreciated. The following Sunday the President of the T. S. in Australasia, N. Z., lectured at Shortland, near Thames, to a large Maori audience, who were so pleased with the ideas of Brotherhood presented that they insisted on another lecture in the evening, with the result that it is proposed to form a Maori lodge at the Miranda Settlement and another at Huntly, Waikato. Hone Patene, a well educated Maori, has promised to assist the President in translating into Maori several pamphlets such as "Theosophy Made Easy," etc., the natives undertaking to defray the expense of printing. Theosophy is likely to take a strong hold on the native mind, as it is much akin to many of the ancient teachings of their Tohungas or priests. They have heard of the Crusaders, and hope that time will permit of their holding a special meeting on their arrival so that the Crusaders may form the Maori Lodges.

No one who works impersonally suffers from reaction. It is wrong motive which gives rise to action in the personal and lower nature, which brings suffering, doubt or fear.—*Book of Items.*

ÔM.

LIST OF THEOSOPHICAL AND KINDRED WORKS

Which may be obtained (post-paid) from THE THEOSOPHICAL PUBLISHING CO., 144 Madison Ave., N. Y.

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